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Bomberg's (1520-23); on the three modern texts named above under *Kil'ajim*, and also on the Berlin MSS folio and quarto 567; Codex Kaufman in Budapest; and the Munich MS 140. Twelve solid pages of variants between the MSS are given in the Appendix.

To understand the later customs of this feast the author begins his discussion by gathering up the references and hints to the feast of the new moon in pre-exilic times, employing even the most recent discussions in the Babylonian field. In exilic and post-exilic times down to 500 B.C., and in Hellenistic times down to about 100 B.C. there are specific descriptions of this feast. Especially full is the discussion of the feast at the time of Christ, 100 B.C. to 100 A.D. Josephus, Philo, and others in that period render their contributions to the better understanding of the significance of this celebration. About three-fifths of the *Traktat* is given over to a tracing of the history of the New-Year feast from the first to the present.

The treatment of the *Traktat* proper is eminently sane and comprehensive, employing both ancient and modern sources, and giving the reader a dependable commentary.

*Horajot* (Entscheidungen), by Walter Windfuhr, is the tenth *Traktat* of IV. Seder. Neziqin. This less important section of the Mishna is based on Lowe's Cambridge MS, Strack's Munich MS No. 95, Goldschmidt's *Der babylonische Talmud*, Vol. VII, and a Bibliothèque Nationale Heb. MS No. 1337. Less than two pages of variants are found at the end of the volume.

This is a theologico-juristical document which deals with erroneous decisions or judgments and their makers, connected in thought with Lev., chap. 4. The commentary is quite linguistic, as it deals with the etymological treatment of words with very meager use of other cognates, and often rather scanty remarks. The real fact is that little attention has been given this section by other writers. The author had to fall back on his own available resources in his exposition.

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#### NEW TESTAMENT

MONNIER, HENRI. *La mission historique de Jésus*. 2d ed. Paris: Fischbacher, 1914. xxxix+381 pages. Fr. 5.

After an introduction dealing with the question of the sources the writer treats his subject under four main topics, setting forth the character and activity of Jesus as "the Man," Revealer, Savior, and Redeemer. The characteristic title for Jesus is found in "the Man," the term commonly rendered "Son of Man." This term is said to denote or imply the pre-existence and the future transcendent Messiahship of Jesus. It follows that the kingdom is future and apocalyptic, though it may be said to be present in the person of Jesus. Redemption is through the voluntary death of Jesus, a death in which by sympathetic identification of himself with the people Jesus carried the full burden of the sins of men. The main value of Jesus for today is the religious value, in that he meets the universal and permanent need for redemption. The method of the book is described as the historical method, combining criticism and intuition. Perhaps intuition and traditional interpretation have had too much influence on the criticism. But critical details are presented with great fulness in the notes, which contain abundant references to the literature on points under discussion.